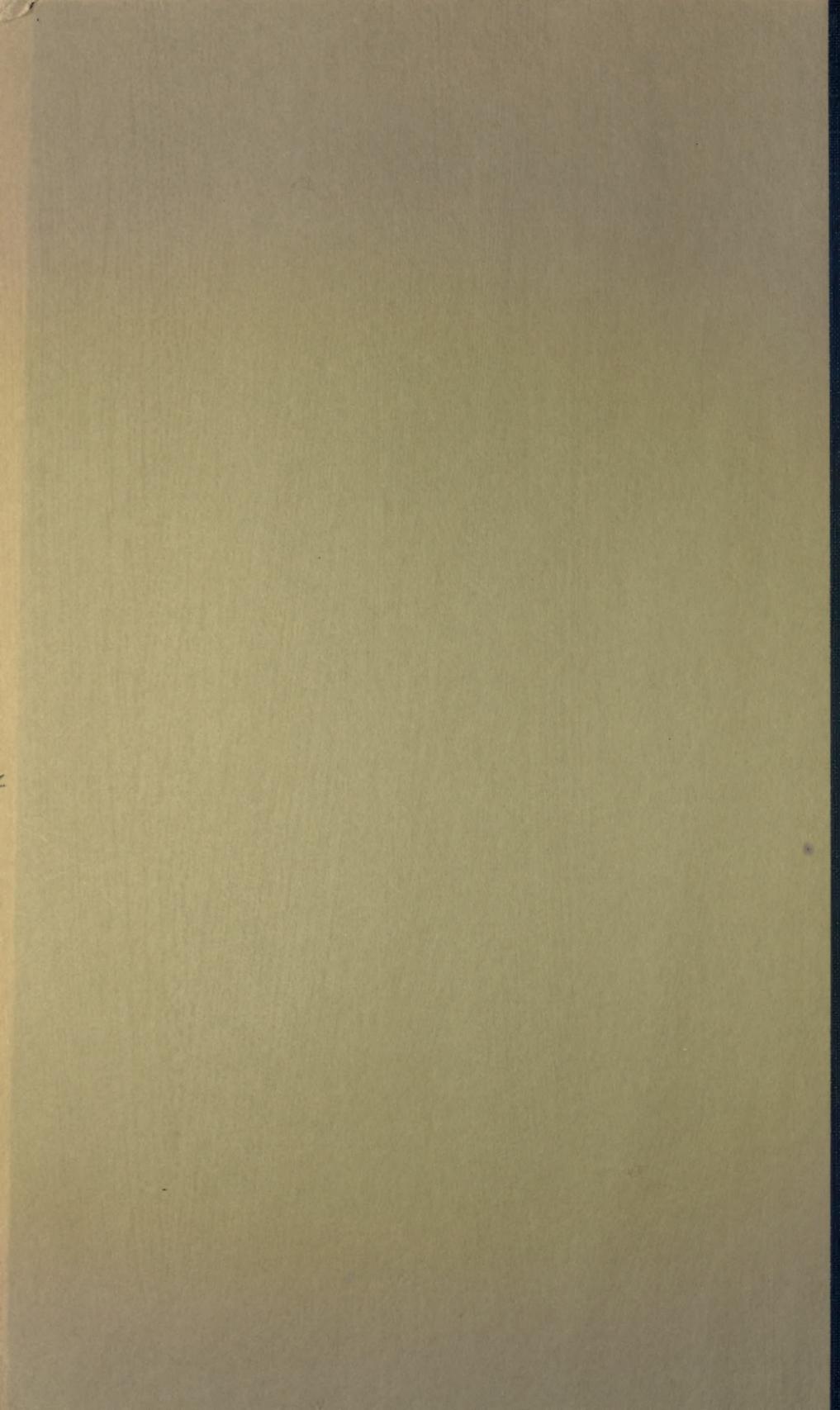


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The Psychological Aspect of the Doctrines of Sin and Salvation

By Inman L. Willcox



A dissertation submitted to the faculty
of Clark University, Worcester, Mass.,
in partial fulfillment of the requirements
for the degree of Doctor of Philosophy,
and accepted on the recommendation
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INTRODUCTION

Dogmas Adapted to their Age

KNOWLEDGE is fundamental to faith. Doctrine is essential to conduct. It is a misfortune that doctrinal preaching has declined. There is need of a revival of doctrinal preaching; not so much the preaching of doctrines, as preaching based upon doctrine. This is practical preaching. An important reason for this loss of interest in the Christian doctrines is the fact that the present age has made such marvelous progress in every branch of scientific knowledge and that as a consequence the older ideas and forms of the Christian doctrines no longer fit the actual conditions of life and truth in which men are living and thinking today. A restatement is necessary. Doctrine must be adapted to the age.

The value of a doctrine does not so much depend upon its truth, as upon men's faith in it. This finds abundant illustration in Christian Science and Faith Cures and in the use of charms and fetiches. Belief in these things creates new psychic states and produces a new course of conduct. On the other hand actual truths of science have produced no such results because men did not believe them. This is just as true of the Christian doctrines.

Essential Preliminary Points

It is the purpose of this thesis to consider only the doctrines of sin and salvation. It will, however, be helpful in getting a correct approach to these doctrines, to have a right conception of several important general subjects. For this purpose I make the following concise statements:

1. The Idea of God

A right conception of God is essential to a correct statement of the Christian doctrines. The older theologians emphasized the transcendence of God. God was above and separate from the world. This notion influenced their ideas of man and the

world. Now we believe just as much in the immanence of God. God is in the world. He is spirit and life, truth and love. In him we live and move and have our being. This idea of God gives a new point of view to many of the doctrines.

2. *The Bible as a Revelation from God*

It is equally important to have a correct idea of the Scriptures as a revelation from God. In the past men believed that God dictated the Bible in its present form through the agency of the Holy Spirit, thus making it free from all error and every part of equal value.

We can no longer hold this view of the Bible. It leaves the human element entirely out of account. [God can impart truth to man only through man and according to the stage of his development.] The Bible presents a true picture of man's mental and moral development at the time he received it. It is the progressive revelation of God and his truth in the unfolding life of a race.

The modern view of the Bible was finely put by Henry Drummond in his address at the World's Parliament of Religions in these words: "The question of Revelation is undergoing a similar expansion. The whole order of Nature, the course of human history are seen to be only part of the manifold revelation of God. As to the specific revelation, the Old and New Testament Scriptures, evolution has already given the world what amounts to a new Bible. * * * The New Bible is a book whose parts, though not of unequal value, are seen to be of different kinds of value; where the causal is distinguished from the essential; the local from the universal; the subordinate from the primal end. The Bible is not a book which has been made; it has grown. Hence, it is no longer a mere word-book, nor a compendium of doctrines, but a nursery of growing truths. It is not an even plane of proof-texts without proportion or emphasis, or light and shade, but a revelation varied as nature with the divine in its hidden parts, in its spirit, its tendencies, its obscurities and its omissions. Like nature, it has successive strata and valley and hill-tops and atmosphere and rivers, which are flowing still, and here and there a place which is desert and fossils, too, whose crude forms are the stepping stones to higher

things. It is a record of inspired deeds, as well as of inspired words, an ascending series of inspired facts in a matrix of human history." (1)

The following statement from Dr. G. Stanley Hall presents an enlightening view of the Bible: "It is, however, our great good fortune to live in an age when our Bible is being slowly re-revealed as the best utterance and reflex of the nature and needs of the soul of man, as his great text-book in psychology, dealing with him as a whole, body, mind, heart and will, and all in the largest and deepest relation to nature and to his fellow man, which has been so misunderstood simply because it has been so deeply divine." (2)

3. The Origin and Nature of Man

Sin and salvation are inseparably connected with the nature of man. Scientific evidence now shows clearly that the old theological conception of man is not the true one. Too much was taken from the early chapters of Genesis and this was due to an erroneous conception of the Bible itself. A true notion of sin and salvation can not be reached by starting from the "Creation Theory", that the first man was perfect and capable of the highest moral judgments. The Bible as a whole does not sustain this theory. All historical evidence shows that man has slowly developed from a very primitive type up to his present state. This view will help us to reach a true idea of the real nature of sin and salvation.

4. A Definition of Life

Another essential is a true definition of life. The biological definition of life fulfills all the conditions the best of any. This is Herbert Spencer's definition: "Life is the continuous adjustment of internal relations to external relations. (3)"

W. H. Brooks says: "Life is response to the order of nature." Dr. C. F. Hodge makes this significant statement in his *Nature Study and Life*: "If life is response to the order of nature, the higher and more complete the response, the higher and richer

(1) World's Parliament of Religions. P. 1324.

(2) Adolescence. Vol. II. P. 321.

(3) Prin. of Biology. Vol. I. P. 74.

must be the life. Since response presupposes knowledge, nature study must take its place in public education as one of the chief means by which the race may push forward towards the more perfect response to the order of nature, which shall be its more perfect life." (1) Man's environment is an essential part of his life. Man lives his physical life in relations with the physical world, his social and moral life in relations with other men, and his religious life in relations with God.

A THE DOCTRINE OF SIN

The doctrine of sin forms the background of the other great Christian doctrines. Our conception of sin will determine our idea of salvation. Progress in knowledge has made it necessary and possible to modify the older conceptions of sin. On the subject of evolution and sin Henry Drummond has written with fine insight: "Not least in interest also is a possible contribution from science on some of the more practical problems of Soteriology and the doctrine of sin. On the last point the suggestion of evolution that sin may be the relic of the animal of man, the undestroyed residuum of the animal and the savage ranks at least as an hypothesis, and with proper safeguards may one day yield some glimmering light to Theology on its oldest and darkest problem. If this partial suggestion can be followed out to any purpose, the result will be of much greater than speculative interest. For if science can help us in any way to know how sin came into the world, it may help us better to know how to get it out. Even to diagnose it more thoroughly will be a gain. Sin is not a theme to be expounded only through a medium of proof texts; it is to be studied from life, to be watched biologically, and followed out through all its psychological states. A more accurate analysis, a better understanding of its genesis and nature, may modify some at least of the attempts now being made to get rid of it, whether in the national or individual life, which are as futile as they are unscientific. But the time is not ripe to speak with other than the greatest caution and humility of these still tremendous problems." (2)

(1) Prin. of Biology. Vol. I. P. 15.

(2) World's Parliament of Religions. P. 1325.

I. Sin Defined

Sin involves so many relations and must be viewed from so many different angles that a complete definition of it can not be given in a single statement. It is like looking at a great cathedral or a living organism or a complex society. Only a small part can be seen at once. Still it will be helpful to have a general idea of its essential nature before the mind while considering its nature and character more in detail.

Sin is the transgression of any natural or spiritual law, or disobedience of any divine command. This transgression or disobedience may be conscious or unconscious, voluntary or involuntary. In every case, consequences or penalties follow the transgression or disobedience. When these are conscious and voluntary, guilt is a part of the penalty. The transgression or disobedience may be in thought, feeling, will, conduct, or in all of these at once.

In the broadest sense every natural and spiritual law is a divine law and represents a divine command. In this sense, the transgression of any law in the natural or spiritual world is sin. So there must be many different kinds and degrees of sin. Sin is a misfit between man and his environment. It is a violation of the laws and conditions of his life. If a man obeyed all the laws and fulfilled all the conditions of the natural and spiritual world in which he lives, he would establish a perfect correspondence between himself and his environment. He would live without sin. Jesus lived such a life. Righteousness is life. Sin is death.

Many theologians have given definitions and descriptions of sin. In the nature of the case these are partial and incomplete. Ritschl says: "Sin is the negative presupposition of reconciliation, since we have to comprehend the fact of sin from the standpoint of a reconciled community. The gospel of the forgiveness of our sin is actually the ground of our knowledge of our sinfulness." (1) Julius Müller defines it thus: "Sin is a fact which we can not deny." "The moral law is supreme and governs the human will. Sin is a violation of the moral law." "The subjective element of the free-will is necessarily in the very essence

(1) The Christian Doctrine of Justification and Reconciliation. P. 327.

of sin." "God is the author of the moral law. Sin as transgression of the moral law is also disobedience against God." (1) Julius Kaftan: "Sin is always the transgression of the will of the Godhead. The idea of sin is always shaped, therefore, according to the knowledge of the divine will which a person has or believes he has." (2) Gustav Biederman: "But reviling the Spirit is sin. At bottom all sins are spiritual, a rebellion against the Spirit in his holiness. Neither nature nor man unconscious of it are sinful." (3)

In general, sin is defined as a direct, conscious act of disobedience of God's will or command. Many metaphorical definitions have been given, such as: "Sin is selfishness." "Sin is ignorance." "Sin is imperfection or incompleteness." "Sin is a negation." But sin is something more than any one of these statements asserts.

II. *The Origin of Sin*

The biblical authors with few exceptions have not undertaken to explain the origin of sin. In Genesis we have the story of Adam's first sin. St. Paul refers to this account in his explanation. His statements on the subject are made, however, in connection with another argument. Jesus, himself, has very little to say on the origin of sin. He does say that evil thoughts, words and deeds proceed from within, that evil fruit comes from an evil tree, that man is defiled by that which proceeds out of the mouth, and that all manner of evil comes out of the heart. They all assume sin as a fact which no one will deny. The statements of Jesus do associate sin with the very nature of man. He accepts it as a fact that it is natural for man to sin.

For the most part theologians have taken their explanation of the origin of sin from the story in Genesis and the writings of St. Paul. There are two radically different views on the subject.

Augustine and his followers held that sin came into the world through a disobedience of a direct command of God by Adam. It was an act of free choice. By it man's whole nature was made corrupt and sinful.

(1) *Christian Doctrine of Sin.* Vol. I. P. 28, 32, 40, 88.

(2) *Truth of the Christian Religion.* Vol. II. P. 339.

(3) *Religions Philosophie* P. 69.

Pelagius and his followers held that the nature of man has in it the very element which makes sin necessary. Not only Adam but all men have this nature. Some have held that God created both the evil and the good.

It is clear that the theory of the origin of sin has rested upon the author's conception of the origin and nature of man. Believing that the first man was fully developed, it was natural to think that sin originated in a definite act of disobedience. Believing the Bible to be the literal word of God, theologians have accepted this theory of the origin of sin as historical fact. Our present knowledge of the nature of the Bible and of man's origin and development makes this traditional theory of the origin of sin untenable. We can not say that sin as a conscious, moral act began with the first man. It is much more in harmony with all the facts of man's origin and development to think that sin has come into existence along with the evolution of the moral consciousness of man. Man has always been transgressing the laws of his own being and of the world in which he lives. Man could not consciously sin against God until he became conscious of the existence of God, and then it would be according to his idea of God. But the idea of God has had a very long and slow process of growth.

III. The Nature of Sin

It is fitting to consider first the biblical conceptions of the nature of sin. E. R. Bernard's article in Hasting's Bible Dictionary gives a very complete analysis of the biblical idea of sin. I give here the leading facts as presented in his article.

The early chapters of the Old Testament describe sin as disobedience to divine command and as a conscious exercise of human free-will in opposition to that law. It does not teach a corruption of human nature on account of Adam's sin. It has nothing to say of the Fall. It does teach the universality of sin. There is a development in the idea of sin, and a great increase and spread of sin. After the flood, sin becomes a breach of covenant relations. Unbelief comes to be the root of sin. It is not limited to Israel. Sin becomes transgression of enacted law. There is an increase of sin with the growth of moral sentiment.

and also in terms to express it. There are four leading terms used to express different ideas of sin.

The general term **חַטָּאת** (chataah) sin means to miss the mark or one's aim. This may be against man or God. **עֵוֹנָה** (ayon) iniquity, means perversion or distortion. It denotes the quality of the act and has a sense of guilt. **עַשְׁׁפָה** (pesha) transgression, means a breaking away from the law or covenant and so implies a law or lawgiver. It implies a voluntary act. **עַשְׁׁוֹן** (resha) wickedness, denotes that sin has become a state or habit. Other terms express different shades of meaning.

Under the law sin meant much more neglect of the ceremonial regulations than moral transgressions. There was no distinction between sin and crime. There was a growth of law and so of sin. In the historical books sin is departure from God, and so idolatry is the worst form of sin. The first commandment is very significant. This is the chief idea of the sin of Israel all through Judges and Kings. In the later Prophets we find the highest development of the moral character of Jehovah, and consequently the moral quality of sin. Individualism was developed by Jeremiah and Ezekiel. In the Psalms the individual and emotional element comes out strongly. Sin is personal impurity. In Proverbs sin is folly and righteousness is wisdom. In Job there is the greatest advance. Sins are purely ethical. Sin is universal and inherent in human nature.

The New Testament does not add much to the Old Testament doctrine of sin. The New Testament writers seem to adopt the Old Testament conception. The New Testament terminology corresponds very nearly to the Old. There are five principal terms used.

Ἀμαρτία(hamartia) denotes sin as a habit or state, a power or act.

Παράβασις(parabasis) denotes transgression or trespass. It implies the existence of law.

Ἀνομία(anomia) stands for iniquity or violation of law.

Ἀδικία(adikia) signifies sin against one's neighbor, or injustice.

Ἄσεβεια (asebeia) denotes disregard and defiance of God's law and person.

Jesus assumes the existence of sin as a common experience. He denounces three types of sin: hypocrisy, or working to be seen of men; offense or stumbling, keeping men away from him; and sin against the Holy Spirit, calling his work that of evil spirits.

Sin is greatly extended by the spiritual interpretation of the law and by the new requirements of the kingdom of God. The Fourth Gospel adds a new sin, unbelief in Jesus as the Christ, the Son of God. The Gospels teach that the revelation of a perfect standard of the life in Christ shows sin in its true nature. St. Paul gives the most extended doctrine of sin of any of the New Testament writers. He makes it hereditary. For Paul the will and, back of this, the flesh is the seat of sin. Sin is a power which has gained place in man.

According to the definition of sin which I have given there must be many different kinds and degrees of sin. If sin is the violation of any natural or spiritual law, then it covers the whole range of man's life. It begins with the transgression of physical laws and extends to moral and spiritual laws. Transgression may be conscious or unconscious, voluntary or involuntary. In general the same consequences follow. There are moral qualities and effects in the conscious and intentional violations of law which are not in the unconscious and involuntary. The point here is that all transgressions are real. All have their consequences. These are the same for the animal and primitive man as for the civilized man. This means that the root of sin runs back into the earliest and lowest forms of life. Transgressions may not properly be termed sins till they come into the conscious and voluntary acts of man. In the animal and primitive man we do not call such transgressions sins. Therefore sin did not begin in the race with a voluntary act of disobedience by the first man. Man and his ancestors have always been transgressing the laws of nature and society. In the course of his intellectual and moral development man became conscious that his acts were wrong. Two elements have entered into this consciousness, subjective intelligence and objective commands. Commandments and laws have value only in proportion to the moral and intellectual development of man.

IV. The Necessity of Sin

According to this conception of sin, it is impossible for man to live in this world without sin. It is a necessary element in the evolution of man. Man has not wisdom enough to obey all the laws of his own being or of the world. To say that the first man sinned, fell and corrupted the race is not the true explanation of existing facts. When Oehler says: "Man can pass from a state of innocence into the possession of moral character only by an act of self-determination. It follows according to the Old Testament that sin is not a necessary factor in the development of a man, but a product of free choice," (1) he by no means takes account of all the facts in the case. Man did not begin in a state of innocence, and he can not pass from innocence to moral character by one act.

Jesus does not condemn men for being sinners. He makes it his supreme work to deliver men from sin. He accepted sin as a necessary element in human nature to be dealt with. He condemned those who said that they had no sin.

The Hegelian School is right in holding that sin is a necessary condition of the development of the human spirit. This is to see the world as it is.

Van Oostersee says: "Sin does not consist in this, that we are not yet that which we must become; but rather in this, that we are just the opposite of what we ought to be." (2) Man is not the opposite of what he ought to be at the present time. He is in the process of becoming what he ought to be. Jesus did not condemn men for being what they were, but for refusing to improve.

Martensen expresses this important fact: "The possibility of temptation lies in the fact that there exists a world outside God, which can be mistaken for God—a resplendent glory which can be preferred to God, and that this two-sidedness repeats itself in man's own nature." (3) Is he justified in inferring that man has consciously chosen the world in the place of God? Man has accepted the world in a natural way. He did not know God.

(1) Old Testament Theology.

(2) Christian Dogmatics. Vol. II. P. 339.

(3) Christian Dogmatics. P. 155.

Dr. Fairbairn says: "Sin signifies that man has missed the end for which he was made; that he is not in character and state, in idea and reality, in act and function, what he was created to be, and that he himself is the cause of his failure." (1) This may all be true and yet natural and necessary in the process of man's evolution from the lower to the higher stages of his being. Dr. Fairbairn seems to recognize this for he says: "This thing we call sin has come to be in the first act of the drama; we must see the last before we can judge what it means. . . . Only through the possibility of sin could God have sons, and it may be that only through the actuality of sin could the sons know God." (2)

A historical view of the race shows that the theological explanation of sin can not be the true one. The idea of sin has had an evolution. The biblical record shows this. Students of Anthropology have observed it. Primitive races have little sense of sin.

This view is confirmed by several of our best authorities on religion. W. Robertson Smith says: "The sense of sin in the ethical sense hardly existed in ancient times. It is of much later development." (3) Julius Kaftan says: "The moral consciousness originates and is developed in human society by mutual reactions." (4) Harold Höffding makes this statement: "The growth of the idea of God has been according to the growth of man's mind. Religion is based upon ethical ideas and not vice versa. In its lowest form religion has no ethical significance. Ethical feeling develops in the struggle for life of the individual, family, clan and nation. (5) He quotes Lichtenberg to confirm his idea: "So wie die völker sich bessern, bessern sich auch ihre Götter." Also from Erwin Rohde: "Mit ihren Gemeinden wachsen die Götter." (6) This is just as true of the ethical sense of sin. Biederman in his *Religious Philosophie* traces the

(1) *The Place of Christ in Modern Theology*. P. 453.

(2) *Ibid.* P. 457.

(3) *Religion of the Semites*.

(4) *The Truth of the Christian Religion*. Vol. II. P. 540.

(5) *Philosophy of Religion*. P. 323.

(6) *Ibid.* P. 322.

evolution of the idea of God from the earliest beginning among primitive people to the highest spiritual conception of Christianity, and shows that the idea of God and religious development is according to the growth of man's mental and spiritual capacity.

In saying that sin is necessary, we do not say that it is good. A statement of Ritschl makes this clear: "We must guard against describing sin as an operation of God and a harmonious element in his world order, for in all instances sin is the opposite of good, and that which runs counter to the recognizable moral end of the world. . . . It is an apparently inevitable product of the human will under the given conditions of its development, but conscious as we are of our freedom and independance, is nevertheless reckoned by us as guilt." (1)

Henry T. Buckle in his history of civilization has given a strong confirmation of the fact that sin is a necessary element in human society. He has shown that it is absolutely certain that a certain amount of crime and sin of every sort will be committed. This is a universal law. The reason is that all actions are the results of certain antecedents. These are of two classes, the mind of man and external phenomena. Quetelet shows the same truth: "L'expérience démontre en effet, avec tout l'évidence possible, cette opinion, què pourra sembler paradoxale au premier abord, que c'est la société que prépare le crime, et que le coupable n'est que l' instrument qui l' execute." (2) If these are right then sin and evil are necessary elements in human society.

V. Original Sin and Depravity

We are now able to get a truer idea of what has been called "Original Sin" or "Depravity." According to theology this is the sin which each man has in his nature to begin life with. It came into the race through Adam's disobedience and has been passed on by inheritance. In the sense in which it has been taught by theology there is no such thing.

We can not accept Augustine's idea, "that the sin of self-vindication and disobedience which Adam committed with free

(1) *Justification and Reconciliation.* P. 380.

(2) *Outelet Sur l'Homme.* Vol. II. P. 325.

self-determination completely corrupted his whole nature." (1) Nor this assertion of Van Oosterzee: "The moral corruption of human nature has its historic ground in the disobedience of our first parents, who voluntarily transgressed God's command, and, in consequence, have lost their original purity." (2) Auselm's celebrated statement is not true: "In Adam a person made nature sinful, in his posterity nature made persons sinful." (3)

In the first place human nature is not corrupt. The ground of man's sin is not in Adam's disobedience, but in the nature of things. Every child is just as free from moral corruption as the first man. Each person corrupts his own nature by repeated acts of sin. There is that in human nature which pre-disposes every person to commit sin. Choice is not an isolated, independent act. It has something behind it and before it. The whole nature of man is behind choice. Man's nature and the world in which he lives makes sin necessary. It is not "original sin." The history of the race and the facts of life confirm this view.

Ritschl's view is sound: "'Original Sin' is not a sufficient explanation of sin. It does not account for all the facts and phenomena." "Education is possible only on the pre-supposition that existing bad habits or evil inclinations have come to exist as the products of repeated acts of will." From the standpoint of original sin education is unthinkable." "The assumption of distinct degrees of evil in individuals is incompatible with the dogma of original sin." (4)

Sören Kierkegaard speaks sanely on this subject: "Original sin is the present sinfulness, and Adam the individual in whom it was not, yet it came through him." (5) "The notion of the first sin according to tradition is the difference between Adam's sin and the first sin of every man. Adam's sin conditions sinfulness as consequence. Every other first sin pre-supposes sinfulness as condition. If this were true, Adam would sin really outside of the race and the race did not begin with him, but had

(1) Schaff-Herzog Encyl. of Relig. Knowledge. Vol. 4. P. 2186.

(2) Christian Dogmatics. Vol. II. P. 402.

(3) Ibid. P. 409.

(4) Justification and Reconciliation. P. 337.

(5) Zur Psychologie der Sunde. P. 22.

its source outside of him, which contradicts every notion." (1)

That sin came into the world is entirely right, but that does not touch Adam in a special way. We may say that through the first sin sinfulness came into Adam. Now no one would happen to say of any one later man, that through his first sin, sinfulness comes into the world, and yet this comes into the world in the same manner. For sinfulness is in the world only so far as it comes in through sin. We can say with the same right of any individual, that through his first sin, sinfulness is brought in." (2)

VI. The Fall of Man

There is need of a re-statement of the doctrine of the "Fall of Man." The traditional theory of the "Fall of Man" is based upon the mistaken theory that the first man was created with a fully developed intellectual and moral capacity. All the evidence points to an evolutionary development of man. This makes the traditional view untenable. The innocence of the first man and of every primitive man was his unconsciousness of sin.

What has actually happened is this: man has always been transgressing laws. There came a time in his moral development when he became conscious of his transgression. This consciousness of his transgression was his "fall." But this sense of a fall can only come with moral progress and the higher the moral development the greater the fall. The real error in the traditional theory was in treating the first man as morally perfect. Kierkegaard brings out this truth: "Adam could not have understood the command, for he did not know the difference between good and evil till after the eating." "We need only to perceive that Adam has spoken with himself. For the imperfection in the narrative comes out, that another speaks to Adam concerning something that he does not understand. (3)"

The view we have presented is confirmed by H. J. Holtzmann. He says that the Second Adam did not obtain his righteousness by a voluntary act, neither did the first man get his sinful nature by a voluntary act of disobedience, but he was already predis-

(1) Ibid P 25

(2) Ibid P. 29.

(3) Zur Psycholgie die Sunde P. 42.

posed to sin. He says: "Paul not only says 'Die schlange täuschte die Eva,'" but also in connection with the story of the fall of man he says: "Die Sünde täuschte mich." Here lies the original Pauline turn of the matter. Paul is making himself the subject of that which is related in Genesis 3 of the original parents, uses the myth as model, symbol and illustration for the becoming conscious of sin in every individual, 'fur das Bewusstwerden der Sünde.'" (1) He makes this significant statement: "Die Sünde heisst nämlich 'todt,' so lange sie noch dem sittlichen Urtheil nicht unterstellt ist, in der Region des Unbewussten bleibt, als rein animalisches Begehrten." (2)

Harold Höffding makes this important statement: "We can not appeal to the legend of the fall. How is a fall possible if all the elements and individuals in existence were originally rooted in an harmonious principle? The possibility of a fall is the expression of a discord. If I am capable of sin tomorrow, then I am a sinner today. I have in my nature that which I may do or act out. This is original sin." (3)

VII. Sin as an Objective Power or Principle

Many theologians have believed and taught that sin as a principle or a power of evil has an objective and independent existence. They hold that this sinful principle has entered into man and corrupted his whole nature.

Oehler says: "The story of Genesis apparently presupposes an ungodly principle which has already entered the world." (4)

Van Oosterzee describes it as follows: "The sinful principle manifests itself in a transgression of law, which everywhere exhibits the same character, but under ever changing forms. Under all these varying forms, however, sin appears as a fatal power, which penetrates and dominates the entire internal and external life of the individual man and of mankind." (5)

Martensen explains it thus: "The principle question still remains, namely, what is that in the creation which can tempt man

(1) *Newtestamentliche Theologie.* II Band P. 42.

(2) *Ibid* P. 42.

(3) *The Phil. of Religion.* P. 267.

(4) *Theol. of the O. T.* P. 158.

(5) *Christian Dogmatics.* Vol. II. P. 423

to fall away from God? We answer, it is the cosmical principle itself considered in its relation of opposition to God, the principle of the autonomy of the world, of the self-subsistence of the world." (1)

Dr. Fairbairn gives this explanation: "And so theology finds in nature, as embodied in man, forces that work for evil in man, as history shows him, tendencies that create crime and wrong; and these are to it agencies or energies that contend against God, sinful and factors of sin. Theology were the blindest of all sciences if it did not see that evil was something more and mightier than the habits and acts of persons, besetting the will even before it was awake with potent beguilements." (2)

I can not believe in such an objective power or principle of evil. The "Tempter" of man is not an external evil power or person. I find no real evidence of such a being as a "personal devil." Evil has been personified and the personification has been accepted as a literal fact. Men are tempted to do evil by the best persons and things as well as the worst. Money tempts men to do all sorts of evil. A man may look upon the purest woman with lust. He steals the most beautiful gems. There is no necessary opposition between the cosmical principle and God. God and his world are not in conflict. Man makes a wrong use of the world. Psychology finds no need of such an independent objective evil power in order to explain the meaning of sin.

VIII. The Propagation of Sin

The transmission of sin by inheritance has been a cardinal doctrine of the Christian Church. David's statement: "Behold, I was shapen in iniquity, and in sin did my mother conceive me," (3) has been accepted as a literal fact. Also the statement of St. Paul: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned: for until the law sin was not in the world: but sin is not imputed where there is no law." (4) "For as through the one man's disobedience the many were made sinners,

(1) Christian Dogmatics P. 157.

(2) The Place of Christ in Modern Theol. P. 459.

(3) Ps. 51:5.

(4) Rom 5: 12-13.

even so through the obedience of the one shall the many be made righteous," (1) have been taken as a true historical and scientific explanation of the origin and transmission of sin. We should interpret these statements of Scripture by the actual facts of life and experience rather than interpret actual facts by a theory which these statements seem to establish.

Augustine held that the corruption and its consequence, death, are propagated by generation.

Van Oosterzee makes this statement: "Between the fall of the first man and the corruption of the whole human race there thus exists a direct connection, which seeks its proper expression in the so called doctrine of original sin." (2)

Martensen says: "All the descendants of Adam are by nature that which the first Adam made himself by a free act of will," (3) Dr. Fairbairn is much more modern: "This question refers to facts which not only theology but science recognizes and seeks to explain. Our inheritance from the past is too ancient for memory to measure; and though it has much good, it has also its proportion of evil. Now, the evil, whether privative or positive, at once in the nature which incorporates our inheritance from the past and in the conditions amid which it is realized, represents what theology has termed original sin, what science knows in part as heredity, and history as the law of continuity." (4)

Dr. William N. Clarke explains the problem as follows: "If we ask how sin has been perpetuated in the human race the answer is that the race connection itself has been the means of propagating sin. By natural propagation human nature is transmitted as it is. * * Depravity is the moral badness that has been imparted to that common stream of life out of which successive individuals are produced. * * Heredity conveys depravity down the stream of life, but not guilt for sins already committed." (5)

(1) Rom. 5:19.

(2) Christian Dogmatics. Vol. II. P. 403.

(3) Christian Dogmatics. P. 174.

(4) The Place of Christ in Modern Theol. P. 458.

(5) An Outline of Christian Theol. P. 242, 243.

It is clear from these quotations that these representative authors all hold that sin as an essence or power has entered and become a constituent element in our race stock and as such is transmitted by natural inheritance. This makes every child not only a potential but an actual sinner, a sinner before he has sinned. The best modern science teaches that acquired characteristics are not inherited. Moral qualities are not inherited. In practical life we accept this as a fact. Education is not inherited. Saints do not reproduce saints, nor do criminals reproduce criminals by natural generation. The fact that a father lies, steals and commits adultery is no evidence that his son will do the same, and vice versa. Pelagius is nearer the facts of actual life when he says: "That the propagation of sin by generation is unthinkable; that good and evil are not born with us, but done by us; that man has the same nature now as Adam had when he was created; that sin is an act of the free will. The power which sin exercises over man is simply the power of habit."¹ (1)

Another theory of the propagation of sin, which has been widely held, is that it is by contact with an evil world. If the world is evil, then such a theory is natural. This conception of the transmission of evil by contact has been widely held. Herbert Spencer shows this in his principles of Sociology.

Westermark finds the idea in many and widely separated peoples. He says: "Sin is looked upon in the light of a contagious matter which may be transmitted from parent to children or be communicated by contact." (2) "According to Vedic belief, sin is a contamination which may be inherited or contracted in various ways and of which the sinner tries to rid himself by transferring it to some enemy, or by invoking the gods of fire or water." (3) The Peruvians and the Greeks both held this idea of the transference of sin and evil. "Thus we see that the early conception of sin made it something material, a thing, a real object, which was separate from the person and had an objective existence. It is looked upon as a substance charged

(1) Schaff-Herzog Encyc. of Relig. Knowl. 1901. Vol. IV. P. 2186

(2) The Origin and Development of Moral Ideas. Vol. I. P. 52.

(3) Ibid. P 54.

with injurious energy." (1) "The sick Chinese says of his disease, 'It is my sin' instead of 'it is the punishment of my sin.'" (2) "All kinds of evil are in this way materialized." (3) "The Shamanistic people of Siberia," says Georgi, "hold evil to be a self-existing substance, which they call by an infinitude of particular names." (4)

W. Robertson Smith finds the same ideas among the Semites. He says: "Holiness, like taboo, was conceived as infectious by contact. This is true among the Hebrews." (5)

This idea of the transmission of evil by contact with an evil world was a cardinal teaching of the Pharisees. It was on this point that Jesus came into such sharp clashes with them. It has been widely held in the Christian church. But all scientific study and the experiences of life disprove this theory of the propagation of sin.

How is sin propagated if neither by inheritance nor contact? How is it that the whole race is sinful? I believe that Jesus, the wisest of all moral teachers, has given the true explanation. He teaches distinctly that every man is defiled or made sinful by his own actual sinning. He says to the multitude in contradiction to the Pharisees' teaching that men are defiled by contact with an unclean world: "Hear and understand, not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth that defileth the man." (6) And by the request of his disciples he explains his meaning further: "But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: These are the things which defile the man; but to eat with unwashed hands defileth not the man."

(7)

Each man corrupts his own nature. The corruption of the race is produced by the actual sinning of each individual of the

(1) *Ibid* P. 55.

(2) *Ibid* P. 55.

(3) (4) *Ibid* P. 56.

(5) *The Religion of the Semites*.

(6) *Matt. 15:11*.

(7) *Matt. 15:18-20*.

race. The first man transmitted and each man transmits only what he has received. Every one from the first to the last has received a nature capable of sin. Jesus assumes this fact in all of his teaching. He does not explain it. Man transmits his nature not his sin by inheritance. The first man was no exception in the race.

Modern study has shown that environment plays fully as great a role in the transmission of character as inheritance. Theology has taken very little account of this factor in the doctrine of sin. Practically all now hold the view that guilt is not inherited. They should as readily see that sin is not transmitted by natural generation. Not heredity but environment "conveys depravity down the stream of life." Man thinks and feels in response to his stimulating environment. It is true as Jesus taught, that men are defiled by the thoughts and feelings which proceed from the mind and heart. But these come forth largely in response to the stimulations of environment. Men are tempted by suggestion. The individual has a certain amount of control, according to his already developed character, by choice over his thoughts and feelings, whether they shall be good or bad. This is his response to his stimulations or suggestions. Here lies the element of freedom and responsibility.

Imitation is a powerful factor in the propagation of ideas. Imitation and environment acting together constitute a more potent agency than heredity. Personal environment acting through imitation is the most powerful means that we know for the spread of ideas and personal traits. The constitutional nature of man is transmitted by heredity; his acquired characteristics are extended by means of environment. Corrupt environment will produce corrupt men and women. Environment stimulates the same kind of thinking and feeling. The child thinks, feels, wills and acts in the spirit and life of his surroundings. This is now a matter of common observation. Tribal and racial traits and customs are thus perpetuated. The criminal and pauper classes are not born so, but made by their surroundings. There is a new birth of environment. The reformatory principle is based upon the idea of right environment.

IX. The Penalty of Sin

The relation of sin to its penalty is that of cause and effect. St. Paul has given the universal principle: "For whatsoever a man soweth that shall he also reap." (1) In the nature of things penalty must be determined by transgression. Physical penalties follow physical transgressions; spiritual penalties follow spiritual transgressions. The consequences of sin are not confined to the individual who commits the sin. This is due to the inter-relations of social environment. William N. Clarke names the following elements of penalty: "The sense of guilt, the disapproval of God, moral deterioration and many physical and social consequences are elements in penalty. Still another element is tendency to permanency." (2) The Scripture and theology teach that the final penalty of sin is death. "The wages of sin is death." (3) Jesus teaches that persistence in sin excludes men from the kingdom of heaven and from the blessings of eternal life. From the biological point of view, death is the penalty of sin. Man can sin against himself, against other men, and against God. All sin is against God. If life is the correspondence between man and his environment, then every violation of the correspondence means death. This death may be partial or complete, according to the extent and nature of the violation. It is physical death in relation to the natural world, mental death in relation to truth, social death in relation to other men and spiritual or eternal death in relation to God and the spiritual world.

B THE DOCTRINE OF SALVATION

In the nature of things the doctrine of salvation must correspond with the doctrine of sin. In theology this is the case. If there is error in regard to sin there will be error in regard to salvation. In treating this subject it will be important to state the general theory as held by the church. We shall thus be better able to note the errors of the past and to suggest needed corrections.

(1) Gal. 6:1.

(2) An Outline of Christian Theol. P. 246-254.

(3) Rom 6:23.

I. The Biblical Conceptions of Salvation

It is fitting to present, first of all, the biblical conceptions of salvation. The article in Hasting's Bible Dictionary gives a good outline. I will state the leading ideas of that article.

The idea of salvation has a growth corresponding with the moral development of the teachers. The fundamental idea is that of deliverance. At first in the Old Testament it is deliverance of Israel from their enemies in battle, the deliverance of Israel from Egypt. Then it is deliverance from trouble and this is mostly temporal and material. Then comes the idea of messianic deliverance. This is victory over enemies and earthly prosperity. The Messianic Kingdom is largely an earthly kingdom with earthly blessings. Later the idea becomes more individual and consists in righting his wrongs and correcting his sins and evil ways. It is doing God's will and loving his neighbor. Then the future element comes in, but mostly for this earth. Finally it is deliverance from sin itself, both personal and national. The highest moral conception is that of forgiveness of sin which establishes right relations with Jehovah.

In the teaching of Jesus salvation is applied first of all to physical healing. Then it is entrance into the kingdom of heaven. Here the idea has a development corresponding to that of the kingdom. To be saved is to become a true spiritual and ethical son of God. It is to love God and man. As an individual experience it is personal righteousness, caused by love. It is deliverance from sinful conduct, habits, spirit, heart and mind. It also has reference to society. It is spiritual fellowship. It is deliverance from sin by entrance into the divine life. The method of salvation in the teaching of Jesus is giving up sin, accepting Him, and returning to God.

In the teaching of the apostles, Jesus is the means of salvation. The term is comprehensive and means deliverance from sin and its penalties, even death. It involves the new age and the future life. The means of attaining it are repentance and faith and the new life. The grounds of it are the death and the resurrection of Jesus Christ.

For St. Paul salvation is deliverance from the law, from legalism into life; from sin as a present power; from future

judgment and punishment; from death, and this involves also the resurrection. It is accomplished by faith in Jesus. He imparts a new spiritual vitality. The death of Christ plays an important role. We are reconciled to God by the death of Christ. There is a social side to this divine life. This vital unity is the kingdom of God as Christ taught it. It has a cosmic significance and nature participates in the new order.

In the teaching of John, salvation is a present spiritual experience. It is life eternal, but this life begins here. It comes through faith in Christ, in union with Christ. Paul emphasizes the death and the cross of Christ and John emphasizes the incarnation and life.

II. Theological Views of Salvation

To get a clear idea of salvation, which the church has held, it is necessary to present the views of several representatives of different periods.

Schaff-Herzog gives the following statement of Anselm's theory of the atonement: "He taught that sin is debt; that under the government of God it is absolutely necessary that this debt should be paid, that is, that the penalty incurred by the guilt of sin should be suffered; that this necessity has its ground in the infinite perfections of the divine nature; that this penalty must be inflicted upon the sinner in person, unless a substitute can be found having all legal qualifications for his office. This was alone realized in Jesus Christ, a divine person embracing a human nature." (1)

The orthodox view has been clearly stated by Van Oosterzee: "Reconciliation with God is the first need of humanity. The reconciliation of the sinner with God is inconceivable without an atonement for sin in the sight of God. True reconciliation can only be the fruit of expiation. Thus much may now at least be considered as established with absolute certainty; according to the eternal council of God, Jesus Christ must suffer and die, not merely by means of, but for, the sins of the world. In presenting this sacrifice, the Lord has perfectly fulfilled the law and throughout his whole life, but especially upon the cross, borne

(1) Relig. Encyc. 3d Ed. P. 165.

in his own body the wrath of God against the sins of the whole human race. By such a sacrifice the requirement of the highest majesty has been perfectly satisfied. In consequence thereof God in Christ has shown mercy to the world in its totality, and every one who believes in him is in point of fact discharged from the guilt and punishment of sin. The atonement thus affected extends not only to the present, but also to the past and future, yea, embraces heaven and earth, and is so perfect that nothing needs to be added thereto by any one." (1)

These statements give a fair idea of the older orthodox views of the atonement. The doctrine as thus stated misrepresents the character of God and his relation to the world. It is based upon a mistaken idea of the origin of man and of the nature of sin. It is not in harmony with the facts of the natural and spiritual history of man. It fails to grasp the spirit and teaching of Jesus.

Dr. Fairbairn is more in harmony with scientific progress. He says of the atonement: "It burns into the soul of the sinner the sense of the evil and the shame forces him to look at it with God's eyes, to judge it with His conscience, to hate it with His hate. And when this is the case the sinner is saved. The atonement may, therefore, be described as the method by which God has so judged sin in the very home of the sinful as to achieve the salvation of the sinner." (2)

Dr. W. N. Clarke speaks thus of salvation: "To be saved is to be delivered from sin, that is, from sinning and the spirit that will sin, and brought to righteousness, that is, to the spirit that is right and will do right. If men, however sinful, can be brought into inner acquaintance, fellowship, and moral unity with Christ, all this will be accomplished. Union with Christ is salvation." (3) He explains the nature of Christ's work in reconciliation:

1. "The action of God in the work of Christ was self-expression with reference to sin, as hating sin, as Saviour and as sin-bearer."

(1) Christian Dogmatics. Vol. II. Ps 593-606.

(2) The Place of Christ in Modern Theol. P. 483.

(3) An Outline of Christian Theol. P. 355.

2. "The two-fold object in making this self-expression of God in Christ was to win men and to satisfy God. There is no question here of satisfying law or punitive justice. But there is a question of satisfying God himself. For this God is doing all that can be done to save men."

3. "In Jesus Christ this self-expression of God respecting sin was made in humanity." (1)

These views of Dr. Fairbairn and of Dr. Clarke are a great advance on the older theories. They present a truer conception of God and of Christ's part in the work of salvation.

Dr. R. J. Campbell of London considers the problem of sin and evil as the necessary background. He says: "Evil is a negative, not a positive term. It denotes the absence rather than the presence of something. Evil is not a principle at war with good. Good is being and evil is not being. Where one is the other is not." (2) "Sin is the opposite of love. Sin is selfishness. Sin makes for death; love makes for life. Sin is self-ward; love is all-ward. Sin is a quest for life, but a quest which is pursued in the wrong way." (3)

This characterization of sin and evil is neither adequate nor true. His statements are contradictory. Evil is nothing and yet a quest for life. The truth is that sin is a state in which men are living and acting. The selfish or sinful man is just as active and positive as the good man. The one is a state of obedience to law and right; the other is a state of transgression of law and right. Abstract goodness does not exist any more than abstract evil. But men exist in a state of sin just as much as in a state of love and goodness. The one is just as active as the other.

He is right in regard to the atonement, saying that he prefers to take human nature for granted and to enquire whether it needs anything like a doctrine of the atonement, rather than assume the doctrine and then try to explain it. He says: "Was there a divine program?" "We should see Gethsemane from a truly human point of view to get its meaning." (4)

(1) Ibid. Ps. 347, 348, 349.

(2) The New Theology. Ps. 43, 44.

(3) Ibid. Ps. 51, 52.

(4) New Theology. Ps. 120, 122.

"Sin is the divisive, separating thing in our relations. How can we get rid of it? The only way is by the ministry of love. The spirit of self-sacrifice is winning the world away from selfishness and into love. This is the atonement at work. There is not and never has been any other atonement." "Jesus perfectly manifested the atonement. He is the atonement." (1)

In general Dr. Campbell has taken a step in the right direction. He sees the necessity of treating the subject from the human side, and from the psychological point of view. His treatment is too general and too vague.

I have presented the views of the above authors on the subject of salvation, because they represent the ideas held by the church in different periods. These range from the most conservative to the most liberal. They show the line of development. Today the doctrine is made up of different views. The result is theological confusion.

In treating the problem of salvation we need first of all a right point of view. We need a larger conception of the subject than theology has given. It has made its doctrine of salvation correspond to its idea of man and of sin. It has followed the deductive method. The result has been not only a wrong premise but an insufficient one. The doctrine of salvation is incomplete.

The problem of salvation must include more than saving lost sinners from punishment in the narrow sense. It has a broad scope. It should begin on the human side. This includes the whole man as an individual and as a member of society. We must study man's life and observe the processes which are at work in the evolution of man and society. In short we should follow the scientific method. We should be guided by actual facts and processes rather than by deductive and speculative theories. Thus we shall get nearer to the true meaning and nature of salvation.

III. Definition of Salvation

Salvation is not only a negative, but a positive process. It is not merely belief in certain doctrinal statements, forgiveness

(1) *Ibid.* Ps. 162, 167

on the part of God, deliverance from sin and its penalty. These are a part of the process. Salvation is the whole complex process which produces the complete and perfect man in relation to his whole environment. This includes the physical and spiritual being of both man and his environment.

In the problem of salvation, the most important thing to be considered is not man's depravity, but his virtue; not what he has lost, but what he possesses; not his fall, but his rise; not his incapacity, but his capacity; not his condemnation and punishment, but his approval and reward; not his death, but his life. Traditional theology has looked at man as a being chiefly noted for his sin and depravity, his lost virtue and inability. These things are not man's chief characteristics. Man himself is a denial of it. The history of the race is a denial of it. The evolution of man proves that he has an immense fund of life and capacity, that he has been rising instead of falling, that he has infinite capacity for improvement. This is God's estimate of man as revealed in the Scriptures. In all his appeals to men Jesus assumes that they have great capacity. He rebukes men because they do not respond. One of his chief aims was to get men to realize their own value and ability. The doctrine of salvation can not be laid upon the foundation of man's depravity and inability, but upon his capacity for development. This ability resides in life.

Salvation is the complete development of the whole life of man. Its process is that of elimination and addition. All that is imperfect, useless, harmful and sinful must be eliminated. All that is perfect and good must be added. It is conscious, intelligent obedience to the whole law of God in the natural and spiritual world. When perfect, it is complete correspondence between man and his environment. It is perfect life. Its directing agent is the will aided by the intellect. Its motive power is love. The prophet Isaiah defines its process thus: "Cease to do evil; learn to do well." (1) Jesus would bring every man into perfect obedience to God.

There are two leading psychic elements in the process of salvation, the moral and intellectual. The moral belongs to

duty and choice, the intellectual to knowledge. Theology has failed to appreciate the full value of the intellectual.

Progress in civilization is largely due to the increase of knowledge. Knowledge shows what is right and good. A child may have as free a choice to do good as a man, but he lacks knowledge. Abraham had as good a will to do right as Washington, but he lacked knowledge. Ignorance is not sin, but a great cause of sin. Henry T. Buckle develops this truth with a great mass of evidence in his *History of European Civilization*. He quotes this statement from Sir James Mackintosh: "Morality admits no discoveries. More than 3000 years have elapsed since the composition of the Pentateuch; and let any man, if he is able, tell me in what important respect the rule of life has varied since that distant period. * * * The case of the physical sciences is directly opposite. From the countless variety of facts with which they are conversant, it is impossible to prescribe any bounds to their future improvement." (1) He quotes from Condorcet: "La morale de toute les nations a été la même." Also from Kaut's *Logik*: "In der moralphilosophie sind wir nicht weiter gekommen, als die Alten." He asserts that goodness is not handed down, while the gains of knowledge are carried forward. Great religious persecutions have been carried on by the best men, morally considered. Moral feeling has been higher in times of war.

IV. Jesus Christ, the Central Figure

Theology has rightly made Jesus Christ the central figure in its doctrine of salvation. But its explanation of Christ in his relation to the problem is not so satisfactory. He is the greatest factor in the problem. Only we ought to discover the actual part which he has in it. Theology has ignored the human and emphasized the transcendent side. Dr. George B. Cutten makes this statement: "Theology has, in the past, endeavored to prove what mental states the religious person must have; psychology now assumes the task of observing what these states actually are. The modern psychological and pedagogical method is from the known to the unknown, i. e., in this case from man to God; the

(1) P. 103.

ancient theological method was from the unknown to the known.” (1)

How should we treat Jesus in relation to this problem? I think that a natural method will be to consider three propositions, namely:

1. What kind of a person was Jesus Christ?
2. What was the condition of the world into which he came?
3. What was the reaction of Jesus and the world to each other?

A plain, simple answer to these questions will give the truest idea of the part which Jesus has in the work of salvation.

It will be better than any method of deduction or speculation. I will present the essential facts of each as concisely as possible.

1. What kind of a person was Jesus Christ?

He had a normal and healthy body. He lived a natural and normal human life. We have no evidence that he experienced any sickness or disease. Yet he was not exempt from any of the laws and conditions of the physical world.

His was a perfectly normal human soul, a perfectly sane mind. His intellect, emotions and will were normal in their operations. There was nothing peculiar or strange about him. He had no extra-human faculties or powers. He obeyed all of the laws of his own being and of the physical and spiritual world in which he lived. His superiority consisted in his more perfect obedience to all the laws of life, physical, social and moral. He was a perfectly natural man. He was subject to all the laws of body and mind, as hunger, thirst and fatigue. He was free from sin because he obeyed all law. His perfect humanity was his divinity.

2. What was the condition of the world into which Jesus came?

I make no attempt to give a complete description of the world in the time of Jesus. A few of the important social facts are sufficient for my purpose.

(1) The Psychological Phenomena of Christianity P. 5, 6.

Vast numbers of people were afflicted with every sort of sickness and disease of body and mind. The moral and social life were as imperfect as the physical. Extreme ignorance and superstition abounded on every hand. Only a few were developed by education. There was misfit everywhere between man and the world and between man and God. Indeed the world was out of joint. The people were living in disobedience to every law of nature, of society, and of the kingdom of God. They were living in sin in the broadest conception of the term. Sickness, sorrow, misery, corruption, vice, crime, greed, hatred, malice and wickedness were everywhere in evidence. There was little true joy and happiness. Life was all wrong politically, socially, industrially, morally and religiously.

3. What was the reaction of Jesus and the world to each other?

What would such a person as Jesus do in such a world? Here was a perfect and righteous man in an imperfect and sinful world; a man perfect in body and mind in the midst of a diseased and sin-sick humanity. How must such a person think, feel and act? Certainly such a person was moved with pity and compassion. He could not help bearing their sorrows and burdens. All that the Scripture says of him is literally true. Such a person must do just what Jesus did do. He must help the people out of their sins and sorrows. Of course such a person "came to seek and to save that which was lost." He must lay down his life for the world and become the servant of all.

What did he do first? He will act according to the nature of things. He will meet the needs as they come to him. This is what Jesus did do. He healed men of their diseases. He restored the body and the mind to health. These were the first appeals to him.

Jesus knew the infinite value of man. He made every effort to conserve and develop all of his capacities. He did not condemn the people for their deficiencies. He began to inspire and instruct. He endeavored to put men into right relations with the world, with each other and with God. He sought to correct the wrongs and evils existing in men and in society. He insisted upon obedience to God and his laws. He began to establish the kingdom of God in human society.

In the natural reaction of Jesus to the world in which he lived we have the basis for a true conception of the problem of salvation. It shows the actual work which he did, reveals his own conception of salvation. It is the natural, psychic process which is actually going on in the world. There is no theory to be followed or proved. It will be necessary to develop the different kinds of his work and to show more definitely how Jesus worked along the different lines of his saving work. We shall also see the place which Jesus, himself, occupied in the whole problem.

In adopting this method it may seem to some that I am ignoring the divinity of Jesus. On the contrary this method will in the truest sense assert his divinity. His life and work reveal it better than any theory can assert it. This is where Jesus expected men to look for it. He was surprised that men did not believe in him after hearing his words and seeing his deeds. This was his answer to John, asking if He were the Christ. He said to the Jews: "The works that I do in my Father's name, these bear witness of me." (1) And again: "Say ye of him, whom the Father sanctified and sent into the world thou blasphemest; because I said I am the son of God? If I do not the works of my Father, believe me not; but if I do them, though ye believe not me, believe the works that ye may know and understand that the Father is in me and I in the Father." (2) The following statement of Dr. G. Stanley Hall is very suggestive on this point: "The psychological basis of faith, of immortality, of sin, of inspiration, of prophecy, of conversion, many broader conceptions of the affectional nature that show not only the baser forms but the higher relations of the Platonic Eros with the Pauline charity and Jesus' profound postulate of love and many others already give promise that in place of the too docetically apprehended Christ we shall before very long have a psychology of Jesus which will restore his sublime figure from the degradation to which patristic metaphysics has so long banished him and of religion that will make it again central in the soul."

(2)

(1) I John 10:25.

(2) John 10:36-38.

(2) Adolescence, Vol. II, P. 327.

*V. Salvation by Healing**1. Why did Jesus heal the body?*

He did it as part of his saving work. This was man's first great need. He was conscious of his need here and pressed forward for help. Jesus saw deeper needs, but began where he could. The body is a part of man's being in this world. Horace Bushell in his *Vicarious Sacrifice* has pointed out the fact that the soul can not be saved without saving the body, that the one can not be in health and the other in disease, that sin affects the body as well as the soul. The missionary begins just where Jesus did and for the same reasons. This opens the way for higher spiritual work.

2. Methods of healing.

The art of healing has three general divisions, viz., faith healing, mental healing, and therapeutic healing. It is not my purpose to give any detailed discussion of these branches of the healing art, but merely to show that they form an essential part of the whole work of salvation.

The first form is perhaps the oldest of all. Among primitive and savage peoples healing was closely associated with religion. The same person was both priest and medicine-man. This includes faith in all sorts of objects and charms, in persons who have special gifts of healing, in supernatural powers, and in God.

Mental healing was practiced long before its principles and laws were understood. Its intelligent practice is modern.

Therapeutic healing is the accepted scientific treatment of disease which employs physical means and remedies. These forms of healing overlap each other in practice. Healing is a very complex process.

Jesus seems to have employed entirely "faith cure" and "mental suggestion." Most of his cases of healing can be explained by these two methods. In some instances there seems to have been no action on the part of the patient. Therapeutic healing was very crude in his time. Jesus probably had no special knowledge of the art. The point here is that he considered healing a part of his saving work.

3. Should the methods which Jesus employed limit or determine present or future methods of healing?

There are many who think that only the means and methods used by Jesus should be employed today. This idea fails to appreciate the spirit of Jesus. Jesus came not to bind men but to give them liberty. He left the way open for every possible form of progress. This appears in his instructions to his disciples: "Howbeit when he, the spirit of truth, is come, he shall guide you into all the truth." (1) And again: "Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also and greater works than these shall he do." (2) When Jesus sent out his disciples he did not load them with restrictions. He did not rebuke their lack of faith. If they had healed or saved a man, who can think that Jesus would have quibbled over the method? Jesus gave the initial impulse, set the example, revealed the motive of his saving work, but left the methods of work to be determined by the future progress of knowledge.

The nature of the maladies must determine the means and methods employed for their cure. This age is bound to employ the best means it can discover. The best means must be administered by the most competent men. Faith cure, mental healing, medicine, surgery and hygiene should be employed where each is best adapted. In each case the motive should be the worship of God and the service of man. All healing is divine healing.

We must add to these forms of healing, hygenic instruction and practice. Prevention is better than cure. This was Christ's ultimate aim. Another feature of the healing ministry has to do with physical and social environment. Environment must be freed from germs and carriers of disease. The work done in Cuba, Panama and the slums of cities is a part of the work of salvation.

VI. Salvation by Development

Salvation includes the whole process of growth and development. The undeveloped person is just as truly lost as the err-

(1) John 16:13,

(2) John 14:12.

ing one. Any unfinished work is a lost work. This includes the whole life of man and involves nutrition, education and environment. We have only to consider in the most general way the extent in which people are undeveloped in their capacities of knowledge, art, music, skill, and moral character to see the force of this. The whole conduct and attitude of Jesus toward men shows how supremely he was interested in their complete development. He did not look upon men as so many wrecks to be saved. In his sight man was more like a germ or seed to be developed by growth than like a broken trunk. He was always appealing to men to rise, to grow, to advance.

2. *The Process of Development*

The whole process is complex. It includes a new birth, nutrition, education and exercise.

There is such a thing as the new birth. We have not yet had a satisfactory explanation of it. It has been explained as the initial act of a new spiritual life, the union of the divine spirit with the soul of man, creating a new personality. Birth has been confused with conception. The birth of a child is his entrance into a new environment. Reaction begins between the organism of the child and the world. This process goes on enlarging all through life. The new environment acts as a stimulus to develop the capacities of the child. By means of infinite stimuli, the physical organism, the senses, the intellect, the emotions and the will are developed. Each individual is thus born into the home, the school, the state, industrial and social life. He is born into the kingdom of truth, love and beauty. Jesus said to Nicodemus: "Except a man be born anew he can not see the kingdom of God. Except a man be born of the water and the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit." (1) The new birth brings contact with new environment, flesh with flesh and spirit with spirit. "He that believeth on the Son hath life." (2)

Nutrition is essential to proper development. Jesus insisted on the proper nourishment of both body and soul. He

(1) John 3:3, 5, 6

(2) John 3:36.

says: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (1) "I am the bread which came down out of heaven, if any man eat of this bread, he shall live forever." (2) "The words that I have spoken unto you are spirit and are life." (3)

Education is an important part of salvation. Jesus emphasized his ministry of teaching. At the age of twelve years we find him "sitting in the midst of the doctors, both hearing them and asking them questions." (4) We read in Matthew: "And Jesus went about in all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of diseases." (5) "For he taught them as one having authority." (6) Jesus made teaching an important factor in his final commission to his disciples: "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you." (7)

In this great work of salvation by education, physical training occupies an important place. This is well expressed by Dr. G. Stanley Hall: "These theorizations even in their extreme forms have been not only highly suggestive but have brought great and new enthusiasms and ideals into the educational world that admirably fit adolescence. The motive of bringing out latent, decaying, or even new powers, skills, knacks and feats is full of inspiration. * * * Now the ideals of religion are invoked that the soul may have a better and regenerated somatic organism with which to serve Jesus and the church. Exercise is made a form of praise to God and of service to man. * * * The physical salvation thus wrought will be, when adequately written, one of the most splendid chapters in the modern history of Christianity." (8)

- (1) Matt. 4:4.
- (2) John 6:51.
- (3) John 6:53.
- (4) Luke 2:46.
- (5) Matt. 4:23.
- (6) Matt. 7:29.
- (7) Matt. 28:19-20.
- (8) Adolescence Vol. 1, P. 189.

"Muscles are in a most intricate and peculiar sense the organs of the will. They have built all the roads, cities and machines in the world, written all the books, spoken all the words, and in fact done everything that man has accomplished with matter. If they are undeveloped or grow relaxed and flabby, the dreadful chasm between good intentions and their execution is liable to appear and widen. Character might be in a sense defined as a plexus of motor habits." (1)

Jesus, himself, was a good teacher. He taught many subjects. For him life was a great school. He used the Socratic method. He was a good questioner and made men think. He stimulated the intellect, the emotions and the will.

3. *The Work of the Church*

The church has been slow in giving education its true place in the work of salvation. The reason has been its too narrow idea of salvation. The best method of saving men is by training the children. The church is beginning to appreciate this fact. Practically all of our missions now make educational work fundamental.

We have here a problem similar to that of healing. Many would limit spiritual salvation to the methods used by Jesus. This idea misconceives his spirit. It is a bondage to form which Jesus always repudiated. He was a pioneer and set in motion ideas and principles which would have indefinite expansion. He would rejoice in all of our schools, colleges and universities as a part of the great means of saving men. These could be more efficient in their saving work if we recognized their true function. We can say of Jesus as he said of Abraham: "Your father Abraham rejoiced to see my day; and he saw it and was glad." (2) He expressed the necessity of progress in saving work: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill." (3)

How is education related to sin? The ignorant and the undeveloped are most apt to sin. Arrested development is the

(1) *Ibid.* Vol. I, P 131.

(2) John 8:56

(3) Matt. 5:17.

worst form of sin. Jesus unsparingly condemned this: "And this is the judgment, that light is come into the world and men loved the darkness rather than the light." (1)

VI. Salvation by Correction

1. General Meaning and Scope

This part of the problem of salvation is directly related to men as sinners. Man is transgressing laws in his thinking, feeling, willing and doing. Salvation means the correction of all his ways. He must cease to do evil and learn to do well. The source of transgression is in thought and feeling and will. The remedy must deal with the source. Sin does not mean that man has no capacity or ability. It means that his powers are used in wrong ways. The difference between a good man and an evil man is not that one has ability and the other has none. For the same man does both good and evil and employs the same faculties.

2. Two Essential Elements

This radical change in man has been defined as conversion. It has held an important place in the doctrines of the church. Dr. G. Stanley Hall speaks of it as follows: "In its most fundamental sense, conversion is a natural, normal, universal and necessary process at the stage when life pivots over from an autocentric to an heterocentric basis." "All are thus born twice, once as individuals and once as representatives of the species." "The external types, norms and symbols of conversion show it to be the very core of a true philosophy of human history. Many analogies of this change are drawn from the metamorphosis of insects and here biology supplies the best heuristic." (2) In it two essential factors are involved:

1. The will to obey the laws of life and the commands of God.

2. Knowledge of what these laws and commands are.

There must first of all be a willingness to give up the wrong way and accept the right way. This is the moral part. At first this choice may be very general and vague and in a sense cover

(1) John 3:19.

(2) Adolescence. Vol II, P. 301, 304, 331.

the whole life. The choice becomes clear and definite as the knowledge of what is right and wrong becomes definite. Repentance is not a single act but a continuous process, and proceeds from the general to the specific. In this connection Dr. Hall makes the following important statement: "In practice the above ideal is never isolated from others. Perhaps the most closely associated with it is that of increased volitional control. Man is largely a creature of habit and many of his activities are more or less automatic reflexes from the stimuli of his environment. Every new power of controlling these by the will frees man from slavery and widens the field of freedom. To acquire the power of doing all with consciousness and volition mentalizes the body, gives control over to higher brain levels and develops them by rescuing activities from the dominance of lower centers. Thus *mens agitat molem.*" (1)

Knowledge is the second essential element. We must know the laws of life in order to obey them. Progress depends upon the increase of knowledge. This involves the whole work of education.

3. *Psychic Processes*

How does this change take place? What factors are involved? How is the willingness to obey secured? There must be consciousness of transgression or conviction of sin. The individual must see himself as he really is in character and conduct as compared with the ideal standard. Teaching, preaching, observation and command all help to convict of sin. The best means is a perfect and holy life. A sinful man in the presence of the living and concrete laws of truth and life will feel as Peter did in the presence of Jesus when he said: "Depart from me for I am a sinful man, O Lord." (2) Jesus is the most powerful factor in conversion.

Dr. Hall has stated the problem from the psychological point of view: "The Christian solution, if we interpret it in terms of modern psychology rather than in those of dogma, may be thus stated: Having tried to look the facts of our departure

(1) *Adolescence*, Vol. I, P. 190.

(2) Luke 5:8.

from nature and our ideal squarely in the face and realize how far we are from what we ought to be, or might have been with other antecedents, we shall all, even the best of us, find sooner or later that our imperfections of nature and nurture are too many and great to be overcome by any effort we can possibly make. Habits and instincts are too much for our will. The good we can do is impartial or lacks spontaneity; it is an artifact we have to force upon ourselves. Therefore, the only course is to stop special and multifarious striving and fall back on more generic and unconscious impulsion; with a changed heart and a new affection, having fallen in love with righteousness, surrender to this new love; make it supreme and complete; let it have free course, striving only to remove obstacles; feed its flame by proper exercise; fan it by every inspiring example, especially by the great Exemplar; for love is as old as life itself and stronger, and is therefore alone capable of reconstructing it from the bottom."

(1)

Desire is an important psychic factor in the process. We desire that which we enjoy and appreciate. We desire the true, the beautiful and the good. Jesus called it hunger and thirst. It is developed by experience. "O taste and see that the Lord is good." (2) Desire has great influence over faith. What we desire we believe in.

Faith plays a great role in the process of salvation. It is that exercise of the soul by which we accept, adopt and appropriate that which we approve and desire to make our own. Imagination is an important element in it. By faith the distant comes near, the future becomes present, the invisible becomes visible, the abstract becomes concrete, the ideal becomes real. "Now faith is the assurance of things hoped for, a conviction of things not seen." (3)

Forgiveness is associated with guilt. It is the feeling of disapproval by ourselves, by other men, and most of all by God. How can this be removed? Only by repentance and confession. When a man acknowledges and condemns his own wrong acts or

(1) Adolescence. Vol. II, P 314-415.

(2) Ps. 34:8.

(3) Heb. 11:1.

thoughts, he expresses his inner honesty. His purpose and choice are right. This removes his own and the disapproval of others. Forgiveness is the state of approval based on righteousness in the heart, which exists both in man and God. It puts the individual into right relations with God and men.

4. *The Person and Work of Christ*

In theology Christ has held the chief place in the doctrine of salvation. The doctrine of the atonement has been cardinal. It has been made to misrepresent the character of God and the work of Christ. Theologians have tried to explain what takes place in the mind of God. The wiser method would be to begin with the human side. These should have remembered Zophar's questions to Job: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (1) Or Isaiah's statement: "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way and the unrighteous man his thoughts and let him return unto Jehovah, and he will have mercy upon him; and to our God for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (2) To obtain a true idea of the person and work of Jesus in relation to the salvation of men we must study the actual facts, seeking to ascertain just what the personality, the life, death and resurrection of Christ has accomplished and how. For me the best evidence of his divinity is his life and words and deeds.

I find no suggestion in the teaching of Jesus that he must die to satisfy the wrath of God or his justice, or to secure the forgiveness of God by paying a price. He did say that he must die at the hands of sinful men. The doctrine of the atonement would make forgiveness impossible in the true sense. It is based on a misconception of the Old Testament idea of sacrifice. W. Robertson Smith has clearly brought out this fact as the following statement will show: "The original idea of Atonement was

(1) Job 11:7.

(2) Isa. 55: 6-7.

that of a living union of the worshipper and his god. It was giving and receiving life and was based upon the idea of kinship. The idea of paying a price came much later. In the ancient world the gods were a part of human society. There was one blood and life. Piacular sacrifices are thought of as those devised with a view to purchase divine forgiveness for sin. This is not the true idea. These sacrifices existed long before there was any true sense of sin. The laying on of hands was originally to indicate the unity of life. Christian Theology has overestimated the ethical element in the Old Testament sacrifices and specially in making them a type of the sacrifice on the cross and interpreting the cross as a satisfaction of divine justice. The idea of divine justice was small with the ancients as compared with that of kinship. In the most primitive form of the sacrificial idea, the blood of the sacrifice was not used to wash away an impurity but to convey to the worshippers a particle of holy life."

(1)

Horace Bushnell was among the first theologians to grasp the truer idea of the atoning work of Christ. He says: "Christ engages to bring us out of our sins and so out of their penalties at the expense of great suffering and even death. This is what any good being does. This is the principle of love—to take up the burdens and miseries of others—to insert itself into these. Love does not ask about the conditions or deserts of another. It condemns his sin, yet tries to save him from it. He makes sacrifice to do this. He felt and sympathized with the sick. He also healed them and forgave their sins. A mother loves and suffers with her child. She truly bears the child's pain and suffering. A friend suffers in sympathy. This is the true meaning of Gethsemane. We all know the meaning of vicarious sacrifice. It is so simple and natural, yet it has been made so mysterious and speculative." (2)

(1.) *The Personality of Jesus*

First of all we should get the truest possible conception of Jesus as he was in his human life. I make no attempt to give a

(1) The Religion of the Semites, Ch IV.

(2) The Vicarious Sacrifice, Ch I, Ps 41, 42, 48.

complete picture, but merely an outline of essentials. All agree that he was the one perfect man. We can never fully express his personality. He was unique. He was indeed the first born of a new creation. He obeyed the laws of life more perfectly than other men. He knew and obeyed the mind and will of God. He was at home with God, his Father. He lived a perfect moral life. He conceived the ideal human society, the kingdom of God. He recognized the ethical basis of society, that love is the fulfilment of the law. He taught the fatherhood of God, the brotherhood of man, and service through sacrifice. This is Beyschlag's description of Jesus. He is the 'spiritual and heavenly man,' the man in whom, as distinguished from all the children of Adam, the pneuma, the divine principle of life, is the absolutely determining factor. He alone is man as God in his heaven from eternity conceived and willed him to be; in a word, the original, ideal man." (1)

(2.) *His Relation to Men*

Jesus devoted his whole life to the welfare of others. He endeavored to get others to follow him. He showed them the true nature and the sure consequences of sin, the ideal life and how to attain it for themselves. He pictured the ideal society, selected twelve men, trained and inspired them with his spirit and ideal of life, taught them that true greatness consists in sacrifice and service, not in possessions, that love is the fulfilment of the law. Through them he would recreate human society. On this point Beyschlag has this to say of Jesus: "The term 'Second Adam' means the personality of Jesus. But it means, too, that a new beginning of history has been made with this man, a beginning comparable only to the first beginning when God created man, but in a higher and indeed in an opposite way. As Adam in himself sums up the whole natural earth-born life of humanity and is the archetype of all men on their lower sensuous side, the author of sin and death for all, so Christ is for all the archetype and source of their higher spiritual development, the origin of righteousness and life for all." (2)

(1) New Testament Theology, Vol. II, P. 65.

(2) New Testament Theology, Vol. II, P. 64.

(3.) The Significance of His Death

The death of Christ has been the central point in the doctrine of the atonement. The higher moral feelings reject the doctrine in its older form, because it misrepresents the character of God and the true nature of Christ's work in saving men. His death has a great moral and psychic value. This we must discover.

The death of Jesus was the natural and inevitable result of his life and teaching, coming in conflict with minds so entirely different. He foresaw its necessity. He must either change his course or meet the consequences. The same thing would have happened to any other man under the same conditions. The great significance of his death was not merely in the fact of death, but in the character of the man who died, and of the people who put him to death. He was a perfect man who obeyed every law and command of God, who devoted his whole life to the salvation and service of others, who proved himself to be the son of God. His enemies were ruled by malice and hatred. The power of his death was in the moral relations of these two types of men. It was according to psychic forces and laws.

(4.) The Effect of His Death on Men

What was this effect? It made men think and feel as no other event in history ever has. It revealed the inner personality and the truth of his teaching. This event revealed men to themselves and to each other. Why had they put to death a perfect and good man? Not because he deserved it, but because they willed it. Why had they willed it? Because they were moved by an evil will and desire. They were convicted of sin.

It also produced in them a clearer moral vision. They began to see that his way would bring health and happiness, while their way could bring only suffering and death. They saw the need of a change in mind and conduct. Many have made this change. They have accepted the life and teaching of Jesus as their ideal of life. The process is still going on in men. When an individual comes into vital contact with Jesus spiritual forces begin to operate in him. He becomes a new man in Christ

Jesus. He becomes a conscious imitator of Jesus. Imitation is one of the most profound means in the propagation of ideas and character. Walter Bagehot has shown in his *Physics and Politics* how civilization has spread through imitation. In this way religions and revolutions have spread. Christianity is no exception. The process is psychic.

VII. Salvation by Reconciliation

The problem of salvation concerns man both as an individual and as a member of society. Man can not save himself by withdrawing from society, as many have thought. A hand can not be saved by cutting it off. Jesus teaches just the opposite. He would save the body by removing the offending member. He says: "If thy right eye causeth thee to stumble, pluck it out and cast it from thee * * * and if thy right hand causeth thee to stumble, cut it off and cast it from thee: for it is profitable for thee that one of the members should perish and not thy whole body go into hell." (1) The true idea is that right relations must exist between individuals as members of society. Society is an organism. Here we have the real problem of reconciliation.

Jesus treated this part of the problem under the title "The Kingdom of God." It holds an important place in his teaching. At the very beginning of his ministry we hear him say: "Repent ye for the kingdom of heaven is at hand." (2) The kingdom of heaven is the organization of human society according to the laws of God and the spirit of Christ. The subjective principle of it is love; the objective expression of this is righteousness.

Dr. A. M. Fairbairn characterizes it thus: "The idea of the kingdom, then, is primary. He comes to found or create it. His instrument is preaching or teaching. He defines it by various terms. It is the kingdom of heaven in contradistinction to the kingdoms of the world. It is the realm of healing, harmony, love and beneficence. It is a kingdom of the truth. It is present; men may enter it, are even within it; the terms of entrance are obedience to the word, or the childlike spirit. It comes

(1) Matt. 5: 29-30.

(2) Matt. 4:17.

without observation, spreads quietly like leaven, grows like seed. It is ethical in character; to seek it is to seek the righteousness of God; to pray for its coming is to ask that the will of God may be done on earth as in heaven." (1)

Dr. William N. Clarke makes this statement: "To Jesus, however, the kingdom was no national organization, no political institution: it was the spiritual reign of God in the actual life of men. Negatively it involved the deliverance of men from sin; positively, the doing by men of the will of God." (2)

Professor Adolph Harnack describes it as follows: "If any one wants to know what the kingdom of God and the coming of it means in Jesus' messages he must read and study his parables. The kingdom of God comes by coming to the individual, by entering into his soul and laying hold of it. True, the kingdom of God is the rule of God, but it is the rule of the holy God in the hearts of individuals; it is God himself in his power." (3)

"But he goes further. It is by his healing, above all by his forgiving sin, that the kingdom of God comes. This is the first complete transition to the conception of the kingdom of God as the power that works inwardly. As he calls the sick and the poor to him, so he calls sinners also, and it is this call which is all-important. Here for the first time everything that is external and merely future is abandoned; it is the individual, not the nation or the state which is redeemed; it is new men who are to arise, and the kingdom of God is to be at once their strength and the goal at which they aim." (4)

"It is a supernatural element alone that ever enables us to get at the meaning of life; for natural existence ends in death. But here the kingdom of God, the eternal, entered into time. This is Jesus' message of the kingdom. His whole doctrine can be conceived as a message of the kingdom." (5)

All of these statements make the kingdom of heaven include the physical, moral and spiritual health and blessedness of men

(1) The Place of Christ in Modern Theol. P. 516.

(2) An Outline of Christian Theol. P. 276.

(3) What is Christianity? P. 60.

(4) Ibid. P. 65, 66

(5) Ibid, P. 67, 68

in their human relations. They make salvation, or freedom from sin, its essential condition. Growth and development are also conditions. Sin also involves man's relation to his environment. Men must live in right relations with nature, with men and with God. The commandments and the golden rule demand this. The consequences of transgressions are all the sickness, poverty, vice, crime, injustice, misery, and unhappiness in the world. Reconciliation is the establishment of right relations between men and nature, men and men, and men and God. This includes the whole social organism, the family, the state, and all industrial and economic activities.

There is a type of sin which is the primary cause of all social evils. It is due to a lack of discrimination between the cosmic and spiritual orders. Man belongs to both, yet chiefly to the spiritual order. The lower order treats men as things, as property, and measures them by their possessions. It is this failure to recognize the spiritual value of men that is the cause of so much of the transgression of human rights. In essence the kingdom of God belongs to the spiritual order. This is why Jesus issued his great call: "Repent ye, for the kingdom of heaven is at hand." Jesus was the first great teacher to make this distinction clear and emphatic. He reverses the old order and puts man first. Many of his sayings bring out this fact: "Ye can not serve God and mammon." "Is not the life more than food and the body than raiment?" "Seek ye first his kingdom and his righteousness and all these things shall be added unto you." "For what shall a man be profited if he gain the whole world and forfeit his life." (1)

Professor Harnack puts the matter in a strong way: "The value of a truly great man, as I saw it put lately, consists in his increasing the value of all mankind. It is here, truly, that the highest significance of great men lies; to have enhanced, that is, to have progressively given effect to human value, to the value of that race of men which has risen up out of the dull ground of nature. But Jesus Christ was the first to bring the value of every human soul to light, and what he did no one can any more undo." (2)

(1) Matt. 6: 24, 25, 33; 26:26

(2) What is Christianity? P 73

"The highest estimate of man's value is based on a transvaluation of all values. In asking: 'What shall it profit a man if he shall gain the whole world and lose his own soul?' he put a man's value as high as it can be put." (1)

The distinction between man as an object and as a person is fundamental. The failure to recognize it turns the world upside down. It makes selfishness supreme, love and righteousness and obedience to the commands impossible. For how can a man love his neighbor as himself if his neighbor is merely a thing, a piece of property? The salvation of society or true reconciliation must begin by treating men as personal beings of infinite value. Only thus can the golden rule be put in practice.

The process of reconciliation is two-fold. It is both subjective and objective. It includes both individual development and the correction and improvement of environment. The two must proceed together, for there is a mutual reaction between them. Society, itself, is the most important part of the individual's environment. It affects the individual more than he affects society. A few great leaders and originators start new movements in society. Montesquieu makes this keen observation: "In the infancy of nations man forms the state; in their maturity the state forms the man." This is a law of society. Jesus was a great originator and leader. Ideals and principles once established are propagated by the influence of society upon each individual. The individual is bound to become what his race or tribe is. The Hindu can not get out of his caste. Personal environment is the greatest factor in the whole process of salvation. Individuals of each succeeding generation are born into a better environment for health, education, politics, industrial and economic conditions, moral and religious influences. This is the method of evangelization. The missionary at first builds up a small Christian society. This society will change each individual who comes into it. Jesus illustrates it in the parable of the leaven: "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." (2)

(1) Ibid P 72

(2) Matt. 13:33

In the past both theology and the church have emphasized the individual and ignored the social factor. The church teaches that the individual is changed by personal contact with Christ. This is true, but it is largely Christ in society.

Right here is the fundamental error of socialism. The socialist puts chief emphasis upon a right environment. His error is in making physical more important than personal environment. He demands better economic and industrial conditions. He is right in his demand, but wrong in thinking that this will solve the social problem. This will not change the character of men. It will not remove selfishness and moral transgression, nor create love and obedience. The wealthy classes are not delivered from selfishness, vice, crime and sorrow by their better material conditions. Many forms of evil are enhanced by the possession of wealth. Society, itself, is the environment which really changes men in their character. A savage tribe placed in a highly civilized material environment, with industrial equipment, schools, churches, hospitals, libraries, art museums, printing presses, would not be changed into civilized men. A savage tribe placed in a civilized community would be gradually transformed by personal contact with civilized men.

Jesus saw and emphasized the importance of personal and social environment. This is the meaning of much of his teaching concerning the kingdom of heaven. Until the socialist sees this truth more clearly, he will not be able to solve the social problem. "For a man's life consisteth not in the abundance of the things which he possesseth." (1)

Two erroneous assumptions are often made, the one in the interest of religion and the other in the interest of socialism. Many good people believe that the world could be converted in a short time if a sufficient number of missionaries would go into the field. Many socialists assert that the social problems would find immediate solution if the state would only adopt the program of socialism. Both assumptions are based on false premises. They are psychologically impossible.

The religious assumption overestimates the power of the individual and of free-will and underestimates the importance of

(1) Luke 12:15.

social environment. No individual is independent of his antecedents and social environment. Every man is a product of his race and age. The world can not be converted in one generation. Social environment changes the individual. Christian social environment is essential to Christian progress. The proof of this is the missionary work of the world in all ages. The church must proceed according to psychological laws. "The earth beareth fruit of herself: first, the blade, then the ear, then the full corn in the ear." (1)

The sociological assumption overestimates the power of material environment and undervalues the individual and personal environment. Material environment can not quickly change the nature and character of men. This change must come mainly through the influence of society upon its individuals. A new material environment requires a new society to operate it. It is the old question of new wine and new bottles. New bottles do not make new wine and vice versa. Yet the two belong together and serve each other best. Personal environment must be created first. Right society must precede right social conditions. In the process of growth these will help each other.

The question of the relation of the individual to his environment has an important bearing upon the work of religious revivals. The individual is not the same person in a revival meeting that he is in ordinary associations. The two environments are radically different in psychic phenomena. The real problem is how to conserve the psychic change which has taken place in the spiritual atmosphere when he gets back into his ordinary associations. His psychic states of the meeting become abandoned in his ordinary associations. This is why so many converts fall back and fail to make the new life permanent. The new wine needs the new bottles. The church must provide a spiritual environment for the new life of her converts.

I realize the greatness of the problems considered in this thesis. In this treatment I have made no attempt to exhaust the subjects or say the final word about them. The important thing

(1) Mark 4:28.

however is the contribution of truth contained in it, however small. I submit this thesis for the sake of the truth which it contains and the direction which it points for further study on these subjects.

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